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CHRONICLE

CARDINAL DOUGHERTY

The action of the Holy See in raising Archbishop Dougherty to the Cardinalate is a tribute to the venerable See of Philadelphia and a well merited honor bestowed upon a distinguished member of the American Hierarchy. It is a recognition of faithful service to the church and extraordinary success in the field of spiritual achievement. Called from a professor's desk to accept the burden of the episcopate in the Philippines fifteen years ago, Cardinal Dougherty manifested a high degree of ability in administration under very trying conditions. During the twelve years spent there he demonstrated the worth of zeal and resourcefulness. Recalled to fill the vacant See of Buffalo he again illustrated the keenness of his mind and ability to adjust serious problems; and since he assumed charge of the great Archdiocese of Philadelphia he has shown rare intelligence and accomplished things that have constituted a genuine claim upon the attention of the Holy See.

The secret of his success lies in his remarkable personality. He is a man of superior intellectual resource and boundless mental power. His keen vision embraces the embarrassing details of every situation that confronts him, and he applies himself persistently to the accomplishment of any task that presents itself. His capacity for arduous work knows no bounds; and in the fulfilment of his duties he reckons personal comfort as naught. Unfinished business is a thing unknown to him, and procrastination finds no place in his vocabulary.

The larger diocesan cares do not prevent him from bestowing fatherly solicitude on the needs of those who have been entrusted to his charge. Never is he beyond the reach of the humblest of his flock; and he delights particularly in watching the progress of its younger members and in encouraging their efforts. He is a beneficent father to the orphans, and he seeks by wisdom and prudence to lead the erring back to the paths of righteousness. The progress of aspirants to the priesthood is a matter of special concern to him; and he often snatches a few hours from a particularly burdened horarium to visit Over-

brook and spend a while with his students. Under his auspices diocesan charities have been reorganized and set on a firm basis; and he often has come to the rescue of charitable institutions that were in danger of being crushed by financial burdens.

The growth of the Archdiocese under his direction has been extraordinary, as appears from the following table:

	1918	1920	Gain
Number of Priests in Diocese.....	779	807	28
Philadelphia Ecclesiastical Students.....	252	299	47
Number of Churches.....	327	358	31
Religious Orders of Women.....	28	31	3
Religious Women, Novices and Postulants.....	3,814	3,650	
High Schools for Boys.....	1	2	1
High School Annexes for Boys.....		6	6
High Schools for Girls.....	1	1	
Parochial Schools.....	180	188	8
Total Number of Pupils.....	82,064	97,627	15,563
Orphan Asylums.....	15	15	
Hospitals.....	7	7	
Other Institutions.....	17	18	1
Conferences of St. Vincent de Paul.....	92	103	11

The appointment of the Cardinal is a deserved tribute to the great Archdiocese which has had such phenomenal development, and it sheds added lustre upon a See that ranks among the foremost episcopal sees of the world. His splendid qualities of leadership are of distinct value at the present hour, for America, like the rest of the world, is looking forward to the future with anxiety. Great wisdom will be needed in the immediate future to guide the spiritual activities in this favored land.

Cardinal Dougherty's titular Church of S.S. Nereus and Achilleus, which he took possession of on Palm Sunday, is one of the most historic in the Eternal City.

The church is of the latter part of the fourth century; it is a three-naved basilica, and was discovered by de Rossi in the Catacomb of St. Domitella. It stands in the Via Ardeatina. Among the numerous objects found in the ruins were two pillars which supported the giborium ornamented with sculptures representing the death of the two saints by decapitation. Nereus and Achilleus were soldiers, who, confessing the faith, were martyred. One of the pillars is preserved with the name Achilleus carved on it.

Pope Leo III rebuilt the church in the eighth century. It was destroyed subsequently by inundation and the task of rebuilding it was undertaken by Cardinal Baronius in 1597, who restored and remodernated it, preserving, however, its ancient basilica form.

The interior is of imposing dimensions and lofty character brought about by the basilica form of the edifice. At the end of the middle aisle on the left is an ancient ambon, octangular and of white marble. On the other side is seen a marble candelabrum ornamented with arabesques, a fifteenth century work. Over the arch of the tribune are some mosaics of Leo III's period, representing Moses, Elijah and the Apostles, the Virgin Annunciata and the Virgin with the Infant Jesus surrounded by angels. The marble balustrade is a fine work of the Middle Ages. The pavement is an "Opus Alexandrinum". The canopy is borne by four African marble columns.

CARDINAL GIBBONS

Cardinal Gibbons was for nearly fifty years a figure of world-wide importance, and his utterances, religious and secular, commanded universal respect and admiration. He had become in a way the mentor of American mankind, regardless of creed, a wise and trusted guide in the fundamentals of religion, morality and patriotism, such a voice as may not again be heard within the memory of the living. But amid his general activities and services he was ever the chief pastor of our oldest Catholic See, the successor of saintly, learned and zealous predecessors, the native of a great progressive city, and of an American commonwealth second to none in national merit or honor. This son of Baltimore and citizen of Maryland was brought up on the original happy traditions of American Catholicism and amid the scenes and the monuments of that American patriotism which created the most successful of the world's great political documents, the Constitution of the United States, to which he was particularly devoted, and to whose defence and honor he gave the last hours of his patriarchal life. Nowhere so happy or so active as in his own city and among the people whom he knew and loved so well, he moved among them at all times as an exemplary priest of

God, just such as when he left the seminary sixty years ago. In due time every honor came to him which Holy Church could bestow, and all the distinctions which an American citizen could care for in the way of approval and praise, those modest but imperishable laurels which alone American democracy considers worthy of the best citizenship.

Cardinal Gibbons was indeed a gentleman of the old school, and a sincere Democrat in the broadest sense, but he was in a higher and supernatural way a Catholic priest, and to his intense consciousness of this divine calling are owing the most distinctive merits of his long life. It was precisely the priestly quality of his daily life which most attracted the men and women who came into frequent contact with him, and were spiritually comforted and encouraged by the religious and other worldly temper of his mind. From his sense of priestly duty came that deep and happy grasp of the Scriptures which, coupled with a clear, simple and direct speech, made him an admirable preacher of the Word of God. To his priestly charity he owed the kindly attractive and tactful manner of presenting Catholic truth which made him one of the most successful of the modern apostles of our holy religion. Again, it was this priestly concern for the sad religious ignorance of many non-Catholics which made him the most persuasive writer of his time, and opened to many thousands of converts a happy way of return to the religious unity and peace they were vainly seeking. He had only priestly interests, and his life was spent within the shadows of his cathedral and his seminary. He never had any higher ambition than to show forth in his own person the truth he taught in the Cathedral and the priestly discipline of life which he administered in the seminary. Not in vain did he ordain thousands of priests to the service of the Catholic people, for something of his own sacerdotal genius, so to speak, must have entered the hearts of these young Levites. To him, indeed, the American Catholic people are largely indebted for their native priesthood, as well as for a long line of active and successful Bishops, to whom in Baltimore Cathedral the Holy Spirit communicated in its fulness the apostolic ardor which inflamed the heart of their consecrator.

Sole survivor of the 767 Bishops who attended the Vatican Council in 1870 and sole survivor of the 75 Bishops of the Third

Plenary Council of Baltimore, he resumed in himself all the typical qualities of the Catholic priest as he was called to deal with the conditions of our American life in the last fifty years. Humble and modest in his manner and surroundings, gentle and courteous and democratic in all his dealings with men, without guile or suspicion, but brave and resolute when occasion demanded, sociable and friendly in secular relations when the interests of religion suggested, he made himself all things to all men, nor ever spared himself inconveniences or sacrifices when they could serve a good cause, religious or civil.

Priestlike, his heart was with the plain people at all times, nor will his brave and successful intervention with the Holy See in favor of the Knights of Labor be easily forgotten. The Catholic laity saw in him always the kindly, sympathetic and sensible priest, who appreciated rightly their faith, devotion and generosity, and was ever helpful with counsel and encouragement. In gratitude to him the Knights of Columbus created a rich endowment of scholarships in the Catholic University, and ever held him in the highest esteem. The jubilees and anniversaries of the closing decade of his life brought out in a striking way the affection of the American Catholic laity for one who had always espoused their best interest. Cardinal Gibbons has left to his beloved people many a legacy of honor and respect, and has enriched the annals of the Archdiocese of Baltimore until the record of his great deeds has taken on an international character and claims a large place in the world-wide history of the Christian religion as it pursued its divinely-set way amid the obstacles and trials of the nineteenth century.

It was, however, as a minister of Jesus Christ, as an humble, unselfish and zealous priest, concerned chiefly about the divine and eternal interests of his people and his country that he went about his beloved city and state, teaching in the name of his Divine Master, charity and tolerance, mutual respect and mutual service, and emphasizing at all times the ties which bind us in unity rather than the lines which denote our separate or particular interests. From the inner citadel of his Catholic faith he looked out upon our common American life with the eyes of the Good Samaritan, and was ever more concerned with the duty of healing its ills and its woes than with a sternly righteous denun-

ciation of their causes and conditions. To the end he was faithful to the high priestly task of healing and consoling, of comforting and guiding a society whose defects and errors he well knew were rooted in spiritual ignorance rather than in malice. For this principally he was beloved by the American people during his long and beneficent life, and for this will he be equally remembered and praised in coming generations.—*Right Rev. Thomas J. Shahan, D.D., Rector, Catholic University of America.*

REV. THOMAS EDWARD SHIELDS, PH. D.

The death on February 15, 1921, of Rev. Dr. Shields, removes from the life of the Catholic University of America one of the most active professors and leaves a gap not easily filled. Dr. Shields had been in failing health for two or three years but it was hoped that with care and prudence his valuable life might be prolonged indefinitely. It was not to be, and he succumbed, after an immediate illness of two weeks, to a combination of heart trouble and influenza.

Dr. Shields came to the University in 1902 from the Seminary of St. Paul, where he had distinguished himself in the teaching of psychology and education. He had previously graduated from Johns Hopkins University in biology, and he thus early qualified to bring to bear on all the problems of education a mind thoroughly prepared, not only according to the immemorial teachings of the Church, but also according to the best methods of psychology and biology as applied to modern education. The dominant preoccupation of Dr. Shields was ever the more perfect training of our Catholic teaching sisterhoods for the stupendous task of forming the minds and hearts of so large a proportion of our American Catholic youth. His earnest efforts eventually took shape in the Catholic Sisters College, an affiliated institution of the University, which the generosity of a great-hearted family enabled the University to open in the fall of 1914. A Summer School for our Catholic Teaching Sisters, held at the University since 1911, had prepared the way for this great undertaking. The academic and material labors entailed by the opening of the new College, unique in the United States, made a steady drain upon the

intellectual and physical resources of Dr. Shields, while the curriculum of the College, the creation of a teaching staff, the preparation of the site, and the erection of the buildings, demanded his close attention. As it now stands in the center of its hundred acres, the Catholic Sisters College is a monument to the enlightened zeal, the unflinching courage, and the prophetic vision of the good priest who literally spent himself upon it, and dying left it the heir of all his inspiring dreams for the improvement of Catholic education. Dr. Shields was equally devoted to the creation of a system of educational texts for the children of our Catholic schools, and was a pioneer in the application of the best psychological principles to the training of our Catholic youth in every phase of mental development. His pedagogical principles old in their philosophical content and new in their application, were capable of universal service, particularly in the neglected field of musical training. To no small extent he set forth in the *Catholic Educational Review*, a periodical founded by him, the principles and the practice, the history and the spirit of Catholic education, as a rich heirloom of the past and our chief legacy to the coming generations. Though he passed away in the maturity of his age and his powers, his memory will long survive in the University, more particularly, however, among the grateful and devoted religious women whom he drew to the Catholic Sisters College from every section of the country, and to whom he was at all times a guide and a light, an encouraging friend and a paternal teacher.

MONSEIGNEUR LINDSAY

A la mort de Mgr. D'Hulst on a dit de l'illustre prélat qu'il était "le premier prêtre de France." Je serais tenté de faire la même affirmation au sujet de Monseigneur Saint-George Lionel Lindsay, prélat de la maison du pape, primicier du Chapitre Métropolitain de Québec, décédé à l'Hotel-Dieu de cette ville le 10 février dernier.

Oui Mgr. Lindsay fut, sinon le premier, certainement l'un des premiers prêtres du Canada Français. Il fut l'un des premiers prêtres du Canada Français d'abord par sa distinction

naturelle. C'était le type du gentilhomme. Son urbanité, sa politesse étaient proverbiales. En lui s'alliaient admirablement les qualités sociales des deux grandes races auxquelles il appartenait la race écossaise et la race canadienne-française. Il était encore l'un des premiers prêtres du Canada Français par sa haute culture intellectuelle. Son érudition n'avait pas de bornes. Il causait censément sur tous les sujets. Aussi bien, aimait-on à le consulter sur différentes questions. Enfin il était l'un des premiers prêtres du Canada Français par sa vertu. Avant tout, Mgr. Lindsay fut un prêtre, prêtre *jusqu'au bout des ongles!* Son caractère sacerdotal et les obligations qu'il entraîne, il les mettait en vedette partout et toujours. Et dans les différents postes qu'il a occupés il n'a cessé d'avoir le scrupuleux souci de se montrer vrai ministre de Jésus-Christ.

Il est donc juste de dire que, par la mort de ce distingué prélat, l'Eglise du Canada, et spécialement, l'Eglise de Québec, a subi une lourde perte. Les lettres Canadiennes aussi voient disparaître avec regret un des écrivains les plus consciencieux et les plus érudits qu'ait produits notre cher pays.

Ce qui a caractérisé avant tout Mgr. Lindsay c'est son goût prononcé pour notre histoire. Durant plusieurs années, archiviste de l'Archevêché de Québec, il avait de multiples occasions de satisfaire son insatiable curiosité des choses, des menues choses de notre vie religieuse et nationale. Lui seul, presque, était au courant des petits événements historiques qui passent inaperçus aux chercheurs un peu hâtifs, petits événements si gros de conséquences lorsqu'il s'agit d'apprécier un homme ou une époque. Avec une exactitude que les personnes distraites seraient tentées de trouver exagérée, il compulsait les documents, il les dégustait, pour ainsi dire; et lorsqu'il avait trouvé ce qu'il cherchait, c'était avec une joie visible, avec un tact parfait et une exquise délicatesse qu'il faisait bénéficier les autres de ses trouvailles. Son humilité l'empêchait de crier sur tous les toits les découvertes nombreuses et précieuses qui couronnaient ses efforts de bénédictin. Mais sa grande charité et le plaisir que naturellement il trouvait à être agréable aux autres le poussaient instinctivement à en faire profiter ceux qui s'intéressent à notre histoire. Et plus d'un pourraient confesser la bonne grace avec laquelle il se prêtait aux nombreuses demandes de renseignements venant de toutes parts, demandes parfois importunes

qui auraient eu le don d'incommoder de moins vertueux que lui.

Ses recherches, ses découvertes, il ne les gardait donc pas pour lui. Nous en avons eu encore la preuve tout récemment. Le *Canada-Français*, notre revue universitaire—livraison de février 1921—sous la rubrique de *Glanes Historiques*, publie les documents qui ont trait au livre faux et mensonger de l'abbé Brasseur de Bourbourg, qui a pour titre *Histoire du Canada, de son Eglise et de ses missions*. Ces pages signées par l'illustre défunt projettent une lumière nouvelle sur cet incident regrettable de notre vie religieuse.

En 1900, Mgr. Lindsay a publié *Notre Dame de la Jeune Lorette en la Nouvelle France*. Dans cet ouvrage il se révèle historien averti, qui a un culte de la précision et du détail, et qui n'affirme rien sans l'appuyer sur un document éprouvé. Le regretté chanoine fut l'un des membres fondateurs de *La Nouvelle France* dont il a été de 1902 à 1918 le Directeur et la cheville ouvrière. De cette revue est né le *Canada-Français*, organe actuel de l'Université Laval. Dans la *Nouvelle France* il a écrit une série de lettres de voyage où se montrent sous leur vrai jour les qualités de son style et la finesse de son esprit.

Oh! de l'esprit, il en avait, et beaucoup. Ses intimes en savent quelque chose. Sa vertu bien connue l'empêchait de s'en servir jusqu'à la malice, cependant que de fois il l'employait pour égayer ses confrères, jamais tout de même aux dépens de la charité sacerdotale.

Mgr. Lindsay fut encore un éducateur émérite. C'est lui qui, pendant son séjour à Lévis, organisa le cours classique du collège de cette ville. Et les Directeurs actuels de cette grand institution admettent sans ambages que le cher défunt les a dotés de programmes scolaires qu'ils suivent scrupuleusement et qui est une des raisons de la force de leurs études.

Ancien élève des Universités Romaines où il prit ses degrés en philosophie et en théologie, Mgr. Lindsay avait reçu une forte éducation scolastique. Aussi bien, les nouveautés modernistes et modernisantes le laissaient bien calme. Rome était son guide doctrinal. Et toute cette littérature fiévreuse, ces volumes fades faits à renfort de documents qui suintent la prétention où de prétendus défenseurs de nos dogmes croient

exposer sous un jour nouveau ce qu'ils appellent la *valeur sociale* du catholicisme le laissent plutôt sceptique. Et avec un *humour* capable de dérider les plus flegmatiques, il coiffait tous ces faiseurs avec des épithètes très appropriées.

Mgr. Lindsay est mort âgé de près de soixante douze ans. Il était né à Montréal le 1er mai 1849. Sa forte constitution aurait dû normalement le conduire jusqu'à la quatre-vingtième année. Mais en vrai prêtre de Jésus-Christ il s'est dépensé tant et plus.

Sur le tombe à peine fermée de prêtre vénéré, de ce patriote sincère, de "ce demi français par le sang" de ce "canadien français tout entier par le cœur"—son père était écossais et sa mère canadienne-française—je dépose l'hommage de ma respectueuse admiration.

ARTHUR ROBERT,
Professeur à l'Université Laval.
